



VOL. I. NO. 1.]

PUBLISHED BY THE AMERICAN TRACT SOCIETY, BOSTON.

[JANUARY, 1864.]

**INSTRUCTIONS FOR THE FREEDMEN.**

It is with no small delight that the American Tract Society publish the first number of this little paper. They hope by means of it to share in the good work which is now going on in many parts of the country, in teaching those who were lately in slavery to read, and gain that knowledge which is to fit them to be good and happy.

God has wrought wonders in behalf of the colored people of this land. He has seen all the wrongs they have suffered, he has heard all their prayers, and in his own time has come down to rebuke their oppressors, and open the door of deliverance. He is also sending them teachers, with schools and books, that they may learn to read God's Word and become wise unto salvation. Our

picture shows a beautiful scene, where under the rich dark shade of the trees the children are taught by a lady who loves them, and has come from her home in the North to instruct them in useful knowledge.

It is our purpose to give in the Freedman lessons in reading, geography, arithmetic, history, etc., also such moral and religious instruction as will be suited to the wants of its readers. Some of these lessons will be very simple for those who are just beginning to learn; others will be for those who have already made some progress. They will serve often instead of books, especially when the books can not be had. The paper may be given to the children as a reward for diligence and good conduct, and thus become doubly useful. Those who can read must try to teach those that can not.

We trust that there is before the colored people of our country a brighter day than they have ever before known. Their own good conduct in this time of war and trouble has gained for them much favor. Their readiness to enlist in the army of the Union and their bravery in the field of battle have done them great credit. Let them continue to show themselves worthy of freedom, and they will win the respect and esteem of the whole nation. Above all things, let them strive to become disciples of Christ, and heirs of eternal life. There is a slavery which is worse than that from which they have been delivered. It is the slavery of sin. The former only held the body, the latter binds the soul. Jesus alone can grant them freedom from it. All worldly things which they may require will be worth little without this. "What shall it profit a man if he shall gain the whole world and lose his own soul?"

THE FREEDMAN.

LOVING GOD.

"John, do you love God?" a teacher asked a bright little boy of six years old.

"Oh, yes, missus, I love God a heap,"

"What makes you love him?"

"Mammy says he gives me breath every day, and he helped us run off from old massa. He give me good strong legs," looking down at the stout little limbs, appearing at some length beneath the ragged covering which scarcely deserved the name of pantaloons.

"Yes, John, you ought to love God since he has been so kind to you, and has made you a free child. And now he has sent you books and teachers that you may learn about him, you must love him more and more every day."

"Yes, missus, that I will."

"Well, John, how are you going to show your love to God?"

Then the little fellow was puzzled. He put his finger in his mouth, and cast his eyes down to the ground, and stood still to think. At last he raised his head with a very cunning look.

"I bring you flowers and eggs, and I so going to give you some sweet 'taters when they's grown; but I can't give sich to God, can I?"

"No, my little boy. We have to show our love to him in another way. I will tell you how, by trying to please him in all we do."

"Please him? How?"

"By doing just what he tells us to do, and by not doing what he forbids."

"Oh, well, I'd do that, if I only knowed."

"He says you must never tell a lie. Will you mind that?"

"But I telled a lie to-day. I tore the book; but I was afeard you'd whips, so I telled you no."

"Oh, that was very wicked; John, God was not pleased then."

"I see sorry, but I didn't know. I'll never do no more, — never."

"And God says you must not steal. You must never take the least thing that belongs to another."

"Not a red cent?"

"No, nor a nut nor a paper nor anything."

"I won't then, never no more."

"And God says you must obey your parents. You must mind them the minute they speak, and never do what they tell you not to."

"Hi! reckon that's hard."

"No matter if it is hard. You must do it to please that good God who has been so kind to you. Will you try?"

"I'll try, right smart."

And John did try, and it was really wonderful to see the change in him. He prayed every day that God would help him do right, for, you know, we can do nothing without God's help. And the good Spirit was sent into his heart to teach him the right way. And he was a very happy boy, for God always makes those happy who try to please him and do his will. He says, "I love them that love me, and those that seek me early shall find me."

The Letters.

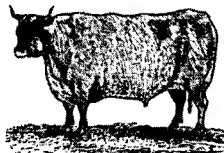
A	a	u	H	r	L	x	T	a	M	n	N
B	b									o	O
C	c									p	P
D	d	O	k	E	m	I	z	D	j	q	Q
E	e									r	R
F	f	v	S	b	Q	w	N	p	Y	s	S
G	g									t	T
H	h	T	i	J	h	A	o	H	u	u	U
I	i									v	V
J	j	u	P	r	V	d	Z	g	W	w	W
K	k									x	X
L	l	L	e	B	n	K	t	C	i	y	Y
M	m									z	Z

Syllables.

ba	be	bi	bo	bu	by	ab	eb	ib	ob	ub
ca	ce	ci	co	cu	cy	ac	ec	ic	oc	uc
da	de	di	do	du	dy	ad	ed	id	od	ud
ga	ge	gi	go	gu	gy	ag	eg	ig	og	ug
ma	me	mi	mo	mu	my	am	em	im	om	um
pa	pe	pi	po	pu	py	ap	ep	ip	op	up
ra	re	ri	ro	ru	ry	ar	er	ir	or	ur
sa	se	si	so	su	sy	as	es	is	os	us
ta	te	ti	to	tu	ty	at	et	it	ot	ut

Reading Lesson.

do so go up if my
by me on it to be



It is an ox. Go up to it.
He is my ox. I am by it.
He is to go by me. Do no ill.



man ran ten hen
can tan fen wen
fig rig log hog
pig wig fog dog



1.

See, see, the sun is up.
The sun is up; it is now day.
Do not lie in bed, but all get up.
You can run out and see the dog.

2.

The sun has set, the sky is red.
If the sun is up, we can see.
If it is set, we can not see.
We may go to bed, for it is not day.

3.

Ann did try to do as she was bid.
Ann did ask God to aid her, and he did.
If she can try one day, she can two.
And she has joy, for she did no bad act all day.

A FLOWER-SERMON.

There was once a Scotch traveler who went to Africa, and spent much time in trying to find the spot where the river Niger begins its course. He had been long on his journey, had crossed sandy deserts and deep streams, and walked up and down mountain paths, until he was almost wearied out. One day, finding no water to drink, no shady tree to shelter him from the burning sun, covered with dust, and too tired to take another step, he threw himself on the parched ground to die. Thoughts of his cool, green mountain-home came over him; the faces of his beloved friends in far-distant Scotland were all remembered; and his heart was filled with sorrow. He thought no human being pitied him, and he even forgot the good God who has a care over all his creatures.

As he lay alone on the ground, with despair in his heart, he cast his sorrowful eyes around on the dry heath of the desert, and they rested on a tiny, bright flower of the moss, which preached him a little bit of a sermon, only one moment long; but that sermon put faith into his heart, strength into his limbs, and brightness into his eyes. There on the burning sand, God had planted this sweet blossom, unfaded, painted, and now-lashed it for the comfort of this poor traveler. This little way-side missionary stood in silent beauty, and opened for his heart a way right up to heaven. He thought then of his heavenly Father.

Very likely his own dear mother had taught him, when a boy, the beautiful hymn-verse which Christ preached in Palestine so long ago; for the same thoughts came to his mind, which Jesus then expressed to his disciples, that if God so clothed and protected this tiny flower, much more would he care for him whose heart was now filled with prayer and thankfulness.

And then, without a cooling draught of water, without a morsel of bread, or even a refreshing breeze, he rose up full of hope, and went on his way, and soon arrived at a village, where the chief treated him very kindly.

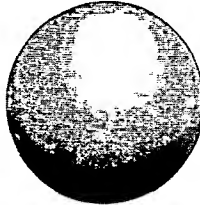


THE LION.

The Lion is a very fierce and strong beast. In his shape and motions he is like a big cat, and he catches his prey as the cat does, by springing upon it. He has long and sharp claws, and great teeth. Lions live in Africa. Sometimes they kill men. The people hunt them with guns and spears.

The Bible says that the Devil is like a roaring lion, seeking whom he may devour. He tries to make men do wrong and sin against God, that he may destroy their souls.

Geography Lesson.



Question. Of what shape is the world?

Answer. Round, like a ball.

Q. How do we know that?

A. Because men have sailed all around it, and have come back to where they started.

Q. But if it is round, why do not people and things fall off?

A. Because the world draws everything to itself, and will not let them fall off.

Q. But if it is round, why does it look flat?

A. Because we see so small a part of it at once.

Q. Is there any thing else to show that it is round?

A. Yes. If you are at sea, and another ship comes in sight a good way off, you will only see the tops of her masts at first. This shows that the swell of the world is between you and her, and hides her from you. [Look at the picture below.]

Q. What keeps the world up?

A. The power of God.

Q. Does the Bible speak of this?

A. Yes; in Job xxvi. 7, we read, "He hangeth the earth upon nothing."

Q. But may not the world fall if it hangs upon nothing?

A. No. God holds it up easier than if it stood on ten thousand pillars of rock.

Q. Does the world move?

A. Yes; it turns round once every twenty-four hours. That side of it which is next to the sun has day, and the side which is away from the sun has darkness, or night.

Q. Does it move in any other way?

A. Yes; it goes round the sun once every year.



Arithmetic Lesson.

1 2 3 4 5 6 7 8 9 0

1 and 1 are 2.	2 and 1 are 3.	3 and 1 are 4.	4 and 1 are 5.
1 and 2 are 3.	2 and 2 are 4.	3 and 2 are 5.	4 and 2 are 6.
1 and 3 are 4.	2 and 3 are 5.	3 and 3 are 6.	4 and 3 are 7.
1 and 4 are 5.	2 and 4 are 6.	3 and 4 are 7.	4 and 4 are 8.
1 and 5 are 6.	2 and 5 are 7.	3 and 5 are 8.	4 and 5 are 9.
1 and 6 are 7.	2 and 6 are 8.	3 and 6 are 9.	4 and 6 are 10.
1 and 7 are 8.	2 and 7 are 9.	3 and 7 are 10.	4 and 7 are 11.
1 and 8 are 9.	2 and 8 are 10.	3 and 8 are 11.	4 and 8 are 12.
1 and 9 are 10.	2 and 9 are 11.	3 and 9 are 12.	4 and 9 are 13.

John had 2 melons, and Joe gave him 2 more. How many had he then?

Jim walked 2 miles one day, and 4 miles the next. How many did he walk in all?

Ann had 2 nuts, and I gave her 7 more. How many had she then?

I gave 4 hens to a poor woman, and she had 2 before. How many has she now?

Jane had 1 book, and some one gave her 3. How many has she then?

1 and 3 and 4 are how many?	1 and 5 and 2 and 1 are how many?
2 and 1 and 3 are how many?	3 and 4 and 1 and 3 are how many?
1 and 6 and 3 are how many?	1 and 2 and 6 and 4 are how many?
3 and 2 and 2 are how many?	2 and 4 and 1 and 2 are how many?
2 and 1 and 5 are how many?	3 and 4 and 5 and 6 are how many?

1	4	12	30	821	2163	8120	13412
8	1	81	16	413	1501	1341	21106
2	3	43	21	102	4132	4216	13271
1	0	10	02	143	2103	1321	51210
-	-	-	-	-	-	-	-
7	8	06	60	070	0899	-	-



THE SWEET STORY OF OLD.

I THINK, when I read that sweet story of old,
When Joads was here among men,
How he called little children as lambs to his fold;
I should like to have been with them then.

I wish that his hands had been placed on my head,
That his arms had been thrown around me,
And that I might have seen his kind look when he
said,
"Let the little ones come unto me."

Yet still to his footstool in prayer I may go,
And ask for a share in his love;
And if I thus earnestly seek him below,
I shall see him and hear him above.

In that beautiful place he has gone to prepare,
For all who are washed and forgiven;
And many dear children are gathering there,
For of such is the kingdom of heaven.

THE STORY OF JOE.

One day, a boy by the name of Joe, who sat by the door, was told to get some wood.

The boy was lame in both feet. He cried when he heard that he was to go and get wood, for he knew that it would tire him a great deal.

But he soon dried his tears, for he thought, "Shall I cry when I am told to do some work? Shall I not have to do it all the same? Then of what use will be my tears? I shall feel bad when I shed them, and I shall be as tired when I go to get the wood. I will dry my tears, and show that I am a brave boy."

Then he set out to where he would find the wood. And as he went, he thought in this way,—"How good God is to give me strength to work, though I am lame! There are poor boys who are so lame that they can not move. But I can help to earn my bread. And if I can do this I will not mind if it does tire me, for I can sleep it off. But if I were like those poor boys I might not get well in all my life."

So he went to find the wood, and he sang as he went:

Now when he came to the wood, he would pick up the sticks that lay on the ground, till he had got a pile so large that it was as much as he could take on his back.

Then he tied it up with a stout cord, and took it up, and slung it on his back, and set out to walk home.

Now when he did this, he felt quite sore and lame. But he said in his heart, "I am glad that I have done this work. For God gave me my strength to use, and not to sit still, and lie in the door like a pig. And now there will be wood to make a fire, and Aunt Rose will bake me a nice hoe-cake. And I have done so much work, that it will taste as nice as a hoe-cake can. Now if I had lain

round the door like a pig or a dog, and had not gone for the wood to make the fire, where would my hoe-cake be?"

So he came home, and put down his wood; and Aunt Rose said he was a good boy to work so hard when he was lame. And it made him glad to hear Aunt Rose talk so; for she was a good old aunt, and he was glad to please her. So she made a nice hoe-cake for both of them, and she made a cup of tea and drank it, and she said that she felt strong when she had drunk it. Then she said to Joe, "Joe, you have been to school, and know how to read. So read your old Aunt Rose a part of God's Word." So Joe took the book and read a part of God's Word. And Aunt Rose said, "Thank you, Joe. I hope those good words will do you and me both good. Now it is time to go to bed."

So Aunt Rose went to her bed, and Joe went to his bed, and in a short time they both went to sleep. And the next day, when Joe woke up, he was not at all tired, and he said, "How good God is to make me so strong, though I am lame, and to give me the bright light, and food to eat, and my good old Aunt Rose to take care of me."

Intelligence.

From negroes were permitted to vote in North Carolina until the amendment of the Constitution in 1835, when a prohibition was adopted.

The Baptist colored church at Beaufort, S. C. contributed \$180.25 to aid in building the monument to Col. Shaw of the 54th Mass. Regiment, who was killed at Fort Wagner.

Cuba has been receiving annually for several years past over 60,000 African slaves. The new treaty between Great Britain and the United States promises to put an end to this wholesale robbery of human beings.

Nearly thirty regiments of colored people have already been raised in the service of the Union. The work is still going on with great success. Ere long there will be 100,000 under arms for their country and liberty.

There are about seven thousand freedmen in Alexandria, most of whom are refugees. An interesting Freedmen's Mission is maintained among them, and a work of divine grace has long been enjoyed there. They have a flourishing Sabbath school and day school.

The colored people in Nashville, Tenn., enjoy on eight schools of their own, which are attended regularly by six hundred pupils. The teachers, trustees, and all concerned, are black. The Nashville Union calls them "highly respectable schools."

One effect of our war will be to relieve our missionaries in foreign lands from the imputation of being connected with a slaveholding Christianity at home. This has been a serious drawback to their influence in many places. So God makes the wrath of man praise him.

One of the most wonderful reforms of the present times is that of emancipating the serfs of Russia by the Emperor, Alexander II. Twenty millions of people by this act become free. Thus the two largest nations of Europe and America are at the same time taking this great step of justice and freedom.

Rev. Mr. James, superintendent of freedmen at Newbern writes of the colony on Roanoke Island,—"It is opening with great promise. Already the forests of Roanoke are resounding with the wood-

man's axe, and the cheerful song of the happy laborer rings through the solitude. Log cabins must for the present be their little palace, but by spring our mill will furnish sawed lumber in abundance. Quarters for teachers are nearly ready, and within a month hundreds of the children will be under instruction. Time and patience are requisite to develop our plans, but thus far we can see nothing insuperable."

The Nashville Union, replying to a contemptuous remark of a Copperhead paper that "Sambo is getting to be of great importance in these latter days," says, "The negro has been of great importance for more than a generation. He has enabled a few aristocrats to rule the nation. He has given the Cotton States all their importance. He has caused one foreign and one civil war already, and has become at last 'the chief corner-stone of the Southern Confederacy.' Who will deny 'Sambo's' importance?"

Rev. Dr. Tyng of New York, one of the best friends of the colored people, says, in reply to the question, "What should be done with the blacks?"

"Deal with them as men, not as black men. Give them no special advantages. Lay on them no personal, peculiar burdens. Give to them all the rights of citizenship, and impose upon them all its just responsibilities. I ask for them no patronage. I deprecate in their behalf no trials. Let them have all that white immigrants upon our soil receive, — a nation's protection for their condition; a nation's acknowledgment of their equal rights; a nation's defense of their peaceful possession of all that they can earn or acquire in honorable trade, or peaceful and useful employments. Let this free and grateful community rise above the degrading imputation that they are 'niggers,' and remember that they are men. I ask no more for them than that they shall have the chance which all other men have. I will never consent to any law. If on this plane of responsibility they can not rise, they must sink. If they can not take care of themselves, they must perish. We have thoroughly demonstrated that the nation can not take care of them in any other relation.

The American Missionary Association have employed eighty-three missionaries and teachers and nineteen assistants among the freedmen the past year, and have expended about \$17,000 in behalf of that people. This work has been carried forward at Hampton, Yorktown, Craney Islands, Portsmouth, Norfolk, Washington, Arlington Heights, also in North and South Carolina, Missouri, and various places upon the Mississippi River. More than 7,000 scholars have been connected with the night and day schools, and nearly 5,000 with the Sabbath schools. The Association say that the following facts concerning the freedmen are now established by experience:—1. That they are truly loyal, seeking the good of the government, praying for its prosperity, and ready to enlist in its behalf. 2. That they are industrious, willing to work for moderate wages, and that their services have been a profit to the government. 3. That they are remarkably free from intemperance and profanity, are cheerful, grateful, uncomplaining, orderly, eager to learn, and listen condescendingly to religious instruction.

THE FREEDMAN

AMERICAN TRACT SOCIETY.
25 CORNHILL, BOSTON.

It is chiefly designed for the gradual elevation among the late slaves to the country. Its price is three cents who wish to purchase it will be

Sixty copies, for 12 months - - - - - \$6.00
Twenty-five copies, for 6 months - - - - - \$3.00
Fifty, and at the same rate for more - - - - - \$3.00

Articles designed for the freedmen, and all communications relating to the colored population, should be addressed to Rev. J. S. WALKER, Secretary, for the paper, and the other publications of the Society, should be sent to N. B. WHITFIELD, Jr., Treasurer.

Gen'l. Box 2, Boston, February 3, 1863.



VOL. I. NO. 6.]

PUBLISHED BY THE AMERICAN TRACT SOCIETY, BOSTON.

[JUNE, 1864.]



A SCENE IN AFRICA.

Do you like to see pictures? If you study them with attention, you may learn a great deal from them, even though you can not read a word. It is nice to have pictures in your homes, hung upon the walls, so that they may always remind you of pleasant things. But you should be careful always to have such as will remind you of good things. Wicked people make pictures sometimes to suggest evil things; but you should never allow yourselves to study or even to look a second time upon a bad picture.

This one now before you represents a scene in Africa, the country where the colored people came from. It is a beautiful land, where the sun shines very brightly, and many fine trees and fruits grow which we do not have. Those tall trees on one side are palm-trees,

which sometimes grow very high. There are several kinds of these trees; some of them bearing a sweet fruit, called the date, and some yielding a useful oil.

You see that this is by the sea-shore; for there is the wide water, and a ship upon it. People go there in ships from different countries to get the dates and palm-oil, which they pay for with cloth, beads, knives, and guns, which the natives like. This sort of trade is all right.

But wicked people go there too, to buy the poor blacks, or steal them, and carry them away for slaves. You see some of these cruel men in this picture. They have sailed from the ship in that boat, and have come ashore to steal these little children who are playing on the shore. They run, frightened and screaming, to their poor mother, who is rushing from the door of their little hut to save

her children. But she can not. They are torn from her, or perhaps she is taken too, and carried off, and stowed away in the dark-hold of the vessel, to be borne away to a new land, to be sold into wearisome bondage. Oh, how displeasing to God is such a trade! It seems as if we could almost hear the poor creatures crying out, in their anguish, —

"Is there, as ye sometimes tell us, —
Is there One who reigns on high?
Hail be bid you say and tell us,
Speaking from his throne, — the sky?"

No indeed, God never told his children to trade in the bodies and souls of their fellow-men, and he can only look with abhorrence on such transactions. These wicked traders have forgotten that there is a God in heaven who sees and knows every thing. But He will not forget them, and suffer their crime to go un-

punished. This dreadful war, which is filling our land with confusion and sorrow, is but the judgment of God upon this people who have bought and sold their fellow-creatures, and held them in bondage and servitude for so many years.

But, through all these years, God has had his eye of mercy upon the African race, and in his own time and way has designed to bring them up out of their deep sorrow. His time of mercy we believe has now come, and his way is the bloody way of war. He is surely about to deliver this people from their cruel wrongs; and, with personal liberty, to give them the opportunities of education which they could never perhaps have enjoyed in their own land; for there the light of the gospel has scarcely yet dawned. It may be that in years to come they will have cause to bless God for all their trials. God is wise and good. We must trust him, and "both hope and quietly wait for the salvation of the Lord."

"Even the hour that darkest seemeth,
His unchanging goodness proves;
From the cloud his brightest streameth:
God is wisdom, God is love."

THE TEN COMMANDMENTS.

1. Thou shalt have no other gods before me.
2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.
3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.
4. Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it.
5. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Reading Lessons.

A B C D E F G H I J K L M
a b c d e f g h i j k l m
N O P Q R S T U V W X Y Z
n o p q r s t u v w x y z

Is it so? If it is, oh, we is me! So I am in. Oh! fy, fy, no. He is by. Is he? Be it so. We do go in, or do we go up? Or do we go by it? Lo! I go up by it. Lo! I am in. Oh! wo, wo!

Now the sun is up. It is day, and I can get up out of my bed, and go out in the lot. I can see the sky, and the sun, and the men who are in the lot to cut the hay. Ann, may we not go to see the man who is ill? It is old Joe; and he is so ill he can not sit up; and he is sad, too. I saw him cry one day. Why did he cry, Sue? Oh, he was so ill, and he had not a bit to eat. He had no one in the hut to get him a bit to eat. So he had to lie in bed, and cry. I am so sad for him. I can get a bun for him to eat, and an egg. Let us go in to old Vic and ask her for an egg; and we can go to the old man and get him out in the air. If he can see the sun he may not be so ill, nor so sad. Let us go to him now.



See this dear babe. Do you not love a babe? What is its name? We will call it Rose; for it is like a rose, with its fine, soft skin and its red lips. But no, it is not like a rose. Can you tell me why it is not? The babe has a soul; but the rose has no soul. The rose is made by God, and will grow on its stem till it is ripe, and then it will drop off, leaf by leaf, and is gone. It can not come back; it can live no more. The babe is made, too, by God, and will grow in its home till it is old, or till God sees best for it to live no more here; and then it, too, will die. That is, this form that you see, will die; but the soul, the part you can not see, will live still. The soul will go up to God, and will live as long as God will live. If the soul is made good and pure from sin, it will live with God in his home of joy; but if it is not made free from sin by the dear son of God, it will live far from God in woe and pain. We will pray that God will make the soul of our dear Rose pure from all sin, that she may one day live with him in his home of love and joy.

Arithmetic Lesson.

Teacher. I have already told you that addition is putting together numbers to find out how much they make. You must write the figures which are to be added under each other. You must put all the single ones in the first column, at the right hand; all the tens in the second column; all the hundreds in the third column; all the thousands in the fourth column, and so on. Then you must add each column by itself; and write down the sum under it.

T. If John has 12 nuts, Sam 23, and Mary 18, how many have they all together?

First write the numbers down under each other. Then begin with the first place, at the bottom, and say, 8 and 3 are 11, and 2 more are 13. Here you have two figures, and can not place both under the column. The 8 are single ones, and the one is a ten. So you set down the 3 under the column of single ones, and add the 1 ten to the column of tens. This is called *carrying* 1. Then you say, 1 ten carried to 1 ten are two tens, and 2 more are 4 tens, and 1 more are 5 tens, which I write in the ten's place.

84				468	The first column makes 18; write 8	
23	The first column added makes 15.			584	and carry 1.	
51	I write down the 5 and carry the 1.			828	The next makes 12; write 2 and	
42	Then 1 and 4 and 5 and 2 and 3 make				carry 1.	
155	15, which I write as before.			1828	The third makes 18; write it all.	
25	265	364	2356	85	865	2891
36	433	482	8710	21	182	3275
41	172	967	5592	65	416	1431
82	816	158	2319	48	219	2319
184	1190	1971	14977	—	—	—



THE FLOWERS.

Mother who made the flow-ers?
God, my child.

What did he make them for?

To please him-self and us; to com-fort us
when sad, and to fill us with love and hope.

How good is God! How I love him for
doing so much to please us! What can I do
to please him?

You must o-bey his com-mands, and nev-er
speak an un-kind word, or do an un-kind ac-
tion. Like the pret-ty flow-ers you must give
pleas-ure and com-fort to all a-round you.

DATA.

There are twelve months in the year. But
what are the months made up of? Month
means moon, and in old times people used to
reckon time by the new moons. So a month
was four weeks, each week being seven days,
making twenty-eight days in the month.
Such reckoning makes thirteen months in the
year. But after a while a different arrange-
ment was made, and the year was divided into
twelve months, as we have told you before,
each having a name, and three making up
each season of the year. These, which are
called Calendar months, have more than
twenty-eight days. I will give you a verse to
learn which will make this all plain to you,
and help you remember it.

Thirty days hath September,
April, June, and November;
All the rest have thirty-one
Save the second, which alone
Has twenty-eight; and this, in fine,
One year in four, has twenty-nine.

These days include all the time from noon
of one day to noon of the next, or from mid-
night to midnight. They are made up of
hours—twenty-four hours in a day. Part of
this time is daylight when we can work, and
part is darkness or night, when we rest and
sleep.

Sixty minutes make an hour, and sixty
seconds make a minute. A second is just the
time it takes for a watch to tick. It is a very
little point of time, but remember, dear chil-
dren, that your life is made up of these little
seconds; just as the hills are made up of little
grains of sand, and just as the great ocean is
made up of little drops of water.

So teach us to number our days, that we
may apply our hearts unto wisdom.

My son, hear my words, and lay up my
commandments with thee.

Writing Lesson.

a b c d e f g h i j k l m
a b c d e f g h i j k l m
n o p q r s t u v w x y z
n o p q r s t u v w x y z

A B C D E F G
H I J K L M
N O P Q R S
T U V W X Y Z

It is my ox. My ox is
in, and Jem can see him.
One, Two, Three, Four,
Five, Six, Seven, Eight.

We must do no sin. Can
God see all men? Yes, he
can. Who can see God?
No man. But, he can
see us. A bad way has a
bad end. Do not try it.

FREEDMAN'S TORCHLIGHT.

"If God be for us, who can be against us?"—Rom. 8: 31.

Vol. 1.

BROOKLYN, N. Y., DECEMBER, 1866.

No. 1.

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near Troy avenue, Brooklyn, N. Y.

ALPHABETS.

A B C
D E F
G H I
J K L
M N O
P Q R
S T U
V W X
Y Z. &
1234567890.

abcdefghijklmnopqrstuvwxyz
;,:...?!æœ

abcdefghijklmnopqrstuvwxyz
xyz, ;, : . . . !

LESSON No 1.

ba be bi bo bu by
ca ce ci co cu cy
da de di do du dy
fa fe fi fo fu fy
ga ge gi go gu gy
ha he hi ho hu hy

LESSON No 2.

ja je ji jo ju
ka ke ki ko ku ky
la le li lo lu ly
ma me mi mo mu my
na ne ni no nu ny
pa pe pi po pu py

LESSON No 3.

ra re ri ro ru ry
sa se si so su sy
ta te ti to tu ty
va ve vi vo vu vy
wa we ya ye za ze
wi wo zi zo

LESSON No 4.

ab eb ib ob ub
ac ic oc uc
ad ed id od ud
af ef if of uf
ag eg ig og ak

SPELLING AND READING LESSONS.

1
ba, cat rat boy top, run and
dog hog log. sing wing the sea
has map bark and can.
2
the bat can fly. the dog can bark,
and the boy can run. the sun is up.
I can see the sun. I see the map.
the boy has a top.
3
free life live lives took love
loves man now will thank God
work hard good house
right learn land made free slaves
stand God should ought serve read
stand union ever now and.
4
I am free and well. I will love God
and thank him for it. and I must
work hard and be good and get me
a house and lot.
5
God made all men free. Then we
should not be slaves to sin nor man.
But we ought to love God and serve
him. We should learn to read and
write and be good. We will stand up
for the union, now and for ever.

Locking to God.

*At night before I close my eyes,
And in the morning when I rise,
I pray for safety, health and grace,
And still the Lord before me place.
Through all the business of the day,
He goes before, and points the way;
His goodness shows me what is right,
And makes me sleep in peace at night.*

GOD SEES US.

God made our eyes, and can discern
Which ever way we think to turn.
He made our ears, and he can hear,
When we may, think nobody's near.
In every place, by night and day,
He watches all we do and say.
Then always be afraid, my dear,
To tell a lie, for God does hear.

GOD

There is none like unto thee our
God. He made us, and the heavens
declare his glory. He is one God and
the Father of us all. He sees all we
do and hears all we say. If we are
good he will love us and save us;
but if we are bad he will punish us
with eternal death.

MAN

God created man in his own image.
He made man of the dust of the earth,
and breathed life into his nostrils and
man became a living soul.

ADAM.

Adam was the first man. He had
a reddish color. Adam lived nine hun-
dred and thirty years.

EVE

Eve was the first woman. She was
Adam's wife. Adam and Eve were
our first parents.

THE BIBLE.

The Bible is the holy book of God;
it tells us all about God and his works
It also tells us how the first people
lived and where they lived; and about
Jesus Christ the Son of God who
died to save sinners. We must study
hard and learn to read the Bible; for
it tells us how to please God and
get to heaven.

HISTORY

History will tell you all about the
different nations, and great cities that
ever have been. It will tell you who
first came to this country, and all
about the Colored people and every
other people. It is delightful to read
history. As soon as you can read all
in this little paper, called the *Torch-
light*, you will be able to read *History*.

ARITHMETIC.

Arithmetic is the science that treats
of numbers. It is sometimes called a
language of which there are ten dif-
ferent letters or characters, namely,
1, 2, 3, 4, 5, 6, 7, 8, 9, and 0, which is
called a cipher. These may be combin-
ed so as to express every idea of num-
bers. One is the base of all numbers.
Hence to one, every other number
bears a certain relation. Numbers
may be added together, subtracted di-
vided or multiplied, therefore, there are
four general divisions to Arithmetic, ad-
dition, subtraction, multiplication, and
division.

Can you count?

GEOGRAPHY.

Geography is the science that treats
of the outside part of the earth. If
you can read well enough to under-
stand it, you may turn to a lesson on
Geography found at another place in
this little paper.

GRAMMAR

English grammar teaches how to
speak and write the English language
correctly. If you wish to know more
about it, you can find the lesson in it at
another place in the *Torchlight*.

HITHERTO THE LORD NATH HELPED US."

BY REV. F. BOTTOME.

"Ebenzer! God is with us!"
Sing our fathers long ago;
"Ebenzer! God is with us,"
Sing their grateful children now;
Ebenzer!

Every knee in worship bow,
Blessing now and adoration
Young and old in concert sing;
Sing in lofty jubilation
To our great Redeemer, King;
Grace and mercy
His right arm alone did bring:

"Ebenzer! God is with us!"
Echo down the stream of time,
"Ebenzer!" till the story
From the hills of glory chime,
And the angels
Swell the glorious song sublime.

Home Ministry and Educational Work.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY.
The Rev. Dr. Buckner, Corresponding Secretary of this Society, has furnished us with the following statement relating to its work the past year:

Missionaries employed	527
Teachers employed for Freedmen	498
Benignus preached	22,558
Families religiously visited	58,778
Prayer and conference meetings attended	12,792
Persons added to the church	6,530
Persons baptized	4,151
Churches organized	49
Meeting-houses erected, finished and purchased	19
Children in Sabbath schools	23,661
Scholars in day schools	6,207

THE AMERICAN MISSIONARY ASSOCIATION.
Through the courtesy of Rev. S. S. Jocelyn, one of its oldest executive officers, we have received facts that show large and blessed work done by this Society during the last year.

Teachers and preachers employed	553
Pupils instructed	49

THE AFRICAN CIVILIZATION SOCIETY.
This Society is officered and managed entirely by colored men.

Rev. Henry M. Wilson, the Corresponding Secretary has given the following facts and figures in relation to its work:

Colored persons employed	69
Scholars in day schools	1,521
Scholars in Sabbath schools	614
Bibles and Testaments distributed	450
Other books (copies)	492

This society is also carrying on a large printing business in its own building, giving employment to a number of colored printers.

It now publishes two papers, *The Freedmen's Journal* and *The Freedman's Torchlight*, the one a weekly and the other a monthly, each of which has its proper sphere and useful work.

THE AMERICAN BAPTIST HOME MISSIONARY SOCIETY.
This Society is a consolidation of several others and occupied an extensive field.

Teachers	761
Scholars	300
Pupils	40,000

REV. J. W. ALVORD'S REPORT.
The report on schools and finances of Freed men made by Rev. J. W. Alvord, for July, gives the following statement:

Teachers	1,465
Scholars	975
Scholars	90,778

Now let preacher and people and teacher and pupil, thank God for what has been accomplished in this important field of labor, and still preach, pray and give, and teach and study with an eye single to the glory of God, and the blessings that must result in such labor, gifts and study.

Letters have been received from the colony that sailed from Marseilles, in August, for a settlement at Jaffa—ancient Joppa—in the Holy Land. They had a good passage of forty-two days; landed October 4th, the Turkish Government favoring the project, and allowing them to land their merchandise free of duty. The colony consists of one hundred and fifty-six men, women and children. They have carried their church, school-house, saw-mill, store, &c., with them, and have a charming site for their settlement.

A Colored Baptist paper Wanted.

The Rev. Thos. Doughty Miller is concerned about a denominational organ, and in a private letter says: "Please call attention to our paper." Who are the friends? What are they doing? I should move myself but for the committee. Of all our friends, a Baptist paper is our most wanted. Write the matter up, and set me down, as one of its advocates. In this city, especially, we Baptists are the great need of a paper to make our doings known. I shall hereafter send you a regular correspondence from this city, as we are moving. Note this fact.

Philadelphia Agency.
Rev. T. D. Miller, No. 206 Quince street, Philadelphia, is our authorized Agent. He will receive subscriptions and advertisements for the "People's Journal," which will be acknowledged in its columns.

Fashion is freaky. A few years ago, black women wore white chains, but now white women wear black chains.

THE FREEDMEN'S TORCHLIGHT.

A GRAND BAPTISMING OCCASION.

CONTRIBUTORS.
REV. A. F. PERRY, Rev.
REV. R. A. FRIEMAN, Assoc. Ed.
HENRY M. WILSON,
JUNIOR CL. MORLEY,
MARTIN K. DELANEY.

The *Freedmen's Torchlight* is published every month by the American Missionary Society at their building on Dean street, near Troy avenue, Brooklyn, N. Y.

It is devoted to the temporal and spiritual interests of the Freedmen, and adapted to their present need of instruction in regard to simple truths and principles relating to their life, liberty and love. It is published to enlighten and to teach them the simplest elements of principle of the English language; of moral science and political ethics; and guide them in their mental, moral, social and political duties.

It contains the alphabet, the most simple combinations of the vowels and consonants, spelling lessons of simple words that are afterwards derived into reading lessons, and such reading matter as directly tends to better the classes for whom it is intended.

The *Torchlight* will be found suitable for beginners in English, and will be of great aid for Sabbath schools all over the country. It has two columns reserved as "Hall of Honor," for the names of all our female scholars in which the names of the best scholars in favor and scholarship, in every day and Sabbath school, North and South will be registered and published, as the names may be sent by the different teachers and superintendents.

This *Torchlight* will be a stimulus to schools and awaken an earnest and a rectitude that will prove a durable blessing.

TERMS:	
One copy for one year	50 cts.
Eleven copies " " to one address \$5.00	
Twenty-five " " " " \$10.00	
Five " " " " " 20.00	

THE
FREEDMEN'S TORCHLIGHT.

Brooklyn, December, 1866.

ADDRESS

TO OUR SOUTHERN BRETHREN.

Brethren, awake! The Sun of life is up and the sky is lit up and brilliant with its brightness and glory. The crack of the slave driver's whip and the sound of the clanking horns are heard no more. But hark! the voice of Duty calls you. It says, arise! to save!

Not for a master without pay; but for yourselves and your families.

Duty says, get up, dress, and wash, and pray, order your children to prepare for school, and proceed to work.

When we were slaves we were made to work for others; but now that the God of Israel has given us freedom—destroyed the yoke, broken the bands, loosed the jaws, and blood has been shed—let us go and do for ourselves, we must not be idle.

The idle, worthless Freedman is worse in the sight of God and has less sympathy from an enlightened and Christian public, than an industrious and well-meaning slave.

The meaning of freedom is *to work for self*; to enjoy the fruits of one's own labor.

God is for us. Then let us be for God, ourselves and our country. Inasmuch as we have spent our best days working for others, it is now necessary for us to work the harder for ourselves.

We could not attend school in our youthful days, and now we must spare a day for school. Yet we must learn how to read and write and to understand figures.

Therefore we must work during the day and go to school at night. Let us resolve and say "by the help of God, I will," and then the work will be half done. We will guide you in the dark hours of night by the *Torchlight*, and during the day the *Torchlight* shall drive away the mental and moral darkness of your children.

To Teachers and Superintendents of Day and Sabbath Schools.

We wish you to seek the circulation of the *Torchlight*, and its introduction into your schools. It shall be kept suitable for Sabbath school use, and at the same time fit for certain classes in the day schools of the South.

We shall try to make this little paper a blessing to every child, and every adult of the South, and without a knowledge of letters, into whose hands it may fall. If you are interested in the enlightenment of this class of persons, cause the *Torchlight* to be as much circulated amongst them as possible; and it shall give them light. Spread it in your Sabbath schools.

On Tuesday evening last, we were present and witnessed one of the most striking spectacles that has taken place in this part of the country for many years. It was the baptizing of a colored child by a white minister in the presence of a white congregation, (with few exceptions.)

This ceremony took place at the house of our distinguished friend, Mr. Caldwell, No. 35 Henry street, Brooklyn.

The parents of the child, reside in Gold street, and the mother is a member of 84 main church. They formerly resided in Charleston S. C., but soon after the breaking out of the rebellion, the husband entered the service of the navy, and after several months had passed away, he came home 100%. Here he sought and obtained employment, yet greatly troubled in mind and wondering about the fate of his wife.

In this dilemma he remained until the Fort Sumpter expedition took place, which was to start for Charleston, for the purpose of raising the old flag on that once famous and noted fort.

Passing the story where the husband worked, Mr. Caldwell stopped to buy some apples, and in conversation stated that he was going to Charleston. Mr. Pillsbury then remarked that he had a wife in that place, and very earnestly desired the gentleman that he would stop here, but he was not to be so easily deterred, and he went on his way, still bringing her with them. Mr. C. replied that if she was in Charleston and could be found he would do so. On reaching Charleston, Mr. Caldwell had been made acquainted with the facts, started on the next morning after arriving before breakfast, and succeeded in finding her. Mr. C. started at breakfast, and by inquiring, he too soon found she was made known to her husband.

She told them that she would go, and begged them not to go and leave her; he told her that they would not, and that the vessel would not sail for a day or two; he then left her, but he was to go to the vessel, found her there with her true love.

On arriving in New York, she was met by her husband, and a happy meeting it was, he not having seen her for four years.

On Tuesday evening, 26th of November, their child, the only one 6 months old, was dedicated to God by baptism. This took place at the residence of Mr. Caldwell, in Henry street, where some hundred and fifty or more persons of the most wealthy and fashionable of the city were assembled.

The ceremony commenced by a statement of the facts by Mr. C. After which a prayer or invocation was offered up by Rev. Dr. Levy. Next followed the laying on of hands, and eloquent address by Rev. Dr. Cuyler, of the La Fayette Presbyterian church, after which he baptized the child, giving it the name of CAMELIA BOWEN. Mr. Bowen is a physician, and the son of H. C. Bowen of this city.

These exercises then closed by a prayer of Rev. Dr. Freeman of the William Street Synagogue church.

I understand that the Fort Sumpter Child, intended looking after the child, and should it be spared to grow up, it is their wish to educate him.

And may God bless such a club, adopting such a policy. A. N. F.

THE FREEDMEN.

(No. 1.)

And who are the Freedmen?

Never before was so much said about this class of persons as at the present time.

General Butler comes from New Orleans, and who saw their bravery and courage, and General Fremont could tell them in Missouri and he issued that famous proclamation which gave liberty to the slaves of that State; but which the President saw fit to rescind and General Sherman in his great march through the South, with his great army, could tell better than any.

They were the men and women, that all their life time had been in slavery, doomed to cruel bondage; whipped, sold, scattered apart from dearest friends and relatives, they were driven like cattle to the market, and sold upon the auction block to the highest bidder.

But they prayed, and others prayed for them, and God heard, and sent them deliverance—and when the Union soldiers marched through cities and plantations, they laid down the axe and the hoe, and they marched too.

Here they sought protection, and under the old flag they fled for refuge, and thank God

they found it. Though it cost them tears, at doubtless piteous and too old. They never feared the God that natural laws to their country. They could always trust because they were always true.

They could fight and did fight at Milliken's Bend, Onondaga and many other places can testify. These are the men, the Freedmen, who fought, bled and fell, by which this country today has peace; which could not have been had it not been for those who now call Freedmen. A. N. F.

LITTLE CHILDREN.—Children are the poetry of youth, the joy of the parents of our hearts, and loaves—little conjurers, with their natural magic, evoking by their spells what delights and enriches all ranks, and equalizes the different classes of society. Often as they bring with them anxieties and cares, and live to occasion sorrow and grief, we should get on very badly without them. Only think—if there was never another agony here to be seen but grown up men and women—how we should long for the sight of a little child. Every infant comes into the world like a begotten angel, full of brightness and beauty, and of noble lineage. These little ones turn the hearts to the children, and draw the disbeliever to the just. A child smiles and purrles the heart, warms and soothes it by its gentle presence; it enriches the soul by new feelings, and awakens within it what is favorable to virtue. It is a beam of truth, a fountain of love, a teacher whose lessons few can resist. Infants rule us from much that we know not, and we cannot resist them, but increases the affections, roughens the manners, furrows the heart; they lighten the home, enliven the heart, and give us a new life, age and vitality and sustain the charities of life.

Short of the Peace.—We talk about happiness. In short, what do we mean when we talk about happiness? Is freedom from all pain and sorrow? Is it another part of the world? It is least said the wiser part of it. Then away with it, if it is what you mean for your children. It is a false happiness, it is a false peace, and it is a false life. It is a false happiness, it is a false peace, and it is a false life. It is a false happiness, it is a false peace, and it is a false life.

THE AMABLE LITTLE GIRL.
AND GOOD BOY.

A little girl who wants to be good, and to grow wiser and better as she grows older, will be dutiful to her father and mother, and also to her teachers, or such as have the care of her; and she will always mind what they say to her.

She will love her brothers and sisters, and her little playmates; and they will love her in return; for love always leads to kind words and actions.

Such a little girl learns to govern her temper, so as not to be angry for trifles, and she learns to read good and useful books; and she takes care to keep them neat and clean. She does not wet her finger or thumb to turn over the leaves, because it soils and rumples them. Her home is true, and the good little girl. Her will love his playmates and schoolmates, and teachers and parents.

He always minds what his parents say to him, and ever tries to please them. If they desire him not to do a thing, he does not do it. He tries to do anything, he does it with pleasure.

When he wants anything that his parents think is not proper for him to have, he does not fret and look angry, noisy; but he submits to the will of his parents, and thinks they are older and wiser, and know better than he does.

A Roman Missionary, Augustus Verri, and the Roman Catholic Bishop of Savannah, and Apostolic Administrator of Florida, is now lecturing in northern cities, and soliciting aid to the colored people, and under the choice by the war, as to build churches, schools and orphan asylums for the colored people in Georgia and Florida.



Roll of Honor.

Roll of Honor.

FEMALES.

MALES.

This column is for the names of the

girls in the different schools

This column of the Torchlight is devoted to the names of the best scholars in behavior and scholarship in the different day and Sabbath schools, as a token of HONOR

WEEKSVILLE, L. I.

Elizabeth Anderson,

Mary Duncan,

Wilminia Gale.

Teacher, send along the name of the best scholar in your school.

FREDERICK, MD.

Evian Brightson

John David

WEEKSVILLE

Robert Subit

QUESTIONS.

1. How many letters does the English alphabet contain, and what are they?
2. Do you know your "days"?
3. Who made you?
4. Who is God?
5. Who was the first man?
6. How was Adam made, and what was his color?
7. Who was the first woman?
8. What does the Bible tell us about?
9. What does history tell us?
10. What is Arithmetic?
11. How many different figures are there?
12. What are they?
13. Can you make them?
14. What is Geography?
15. How many hours are in a day?
16. How many days are in a week? and what are they?
17. How many months in a year, and what are they?
18. What are the grand divisions of land and water?
19. How many States are in the Union?
20. What are the names of them?
21. How many Presidents of the United States have we had?
22. What is English Grammar?
23. How is it divided?

THE WAY TO BE HAPPY.

How pleasant it is, at the close of the day,
No follies to have to repent;
But reflect on the past, and be able to say,
That my time has been properly spent.

When I have done all my business with
patience and care,
And been good, and obliging, and kind,
I lie on my pillow, and sleep away there,
With a happy and satisfied mind.

But instead of all this, when it must be
confessed,
That I careless and idle have been,
I lie down as usual, and go to my rest,
But feel discontented within.

Now, as I don't like all the trouble I've
had,
In future, I'll try to prevent it;
Since I never am naughty, without being
sad,
Nor good, without being contented.

AN APPEAL.

The African Civilization Society is an organization of pious and educated colored people, (incorporated by the Legislature of the State of New York,) who believe, and always have believed, that the black man of education can best instruct, direct, and elevate his race. We have come together in an organized and incorporated body, commenced the work of self-elevation, and are now successfully carrying on the work of education among the freed people of the South. The history of civilization testifies that the most homogeneous instrumentalities are the most effectual in accelerating a people's elevation. The parent is the best person to lead and teach his own child, and fit it for the duties and responsibilities of mature age; and if the child be an orphan, it is generally conceded that the nearest relative is the fittest guardian. This rule holds good when applied to races. Hence we have concluded that the black man is the better leader and teacher among his own people than the white man; that while we can do this work just as well, we can do it under fewer disadvantages, and at far less expense, than he. We already have several flourishing schools in the South, taught by efficient colored teachers, and doing incalculable good.

During the past year we have partially and wholly sustained twenty-two (22) day and night schools, and employed thirty-three (33) teachers. About fifteen hundred (1500) pupils have attended these schools with blessed effect.

These schools are in Maryland, Washington, and Georgetown, D. C., Alexandria, and Richmond, and New Ferry, Va., and Georgia. The studies have been such as are generally pursued in common schools with such variations in particular cases as seemed best to accelerate the scholar's fitness for practical life.

J. C. Brevort, Esq., of Brooklyn, has conveyed two lots of ground to this Society, on which they have erected an excellent building, 60 feet in length, 30 feet in width, embracing an audience room 50 by 30 feet with 16 feet ceiling, supported by 6 columns, 7 feet from side walls; four offices, 16 by 16 feet; basement 60 by 16 feet, with an attic 66 by 16 feet, for storage purposes. The building is situated on the South side of Broadway, Ninth Ward, Brooklyn, N. Y.

In this building we have an excellent printing office, where we do our own printing, and much more for the public.

The printing is done in the basement, which is very commodious and superior as a printing office.

So great are our facilities for printing that our office will be a respectable printing-school for young colored men and women, who may wish to become practical printers.

Besides our July Printing, we have commenced the publication of a weekly newspaper called "The Fourth of July," and devoted to Christianity, Education, Commerce, Industry, and Social Action among our people. The receipts of the Society from all sources, during the year ending in May, 1868, were but a little over eleven thousand dollars, with which all this great work was managed.

The following is an extract from the last appeal of our Society, written by the Rev. Dr. Bellows, and signed by the gentlemen, whose names follow:

"It is true that other schools are being established by Presbyterians and societies with blessed effects. But the peculiarity of the schools of the African Civilization Society is that they are taught by African teachers, under an African Board. This has features of the case of the most significant and interesting character. The problem of the hour and the age is, 'Can the black man help himself?' Can he lead, and teach, and govern his own people? The African Civilization Society says he can, and he must, and he will prove that he can. And these successful schools are making this work good. Having watched for several years with increasing interest, the struggles of this Society, and admired its principles and methods; having seen it growing in influence, and securing the sympathy and support of our most enlightened citizens, I have only to commend it again to public favor and to the blessing of God, and to hope and pray that this year the most important chapter in the African history since it is to test his fitness to receive and improve the gift of liberty, may see his labors multiplied tenfold by the redoubled gifts that flow into its treasury."

"Let all believers in the black man's right to think and be, and live and race, help him to help himself by supporting the African Civilization Society in its labors here at home."

W. H. Bellows, \$100, A. P. Putnam, Stephen H. Tyng, C. S. Robinson, \$25, Theodore L. Cuyler, \$15, L. S. Wood, Wm. Ives Huntington, H. W. Beecher, \$100, G. E. Thrall, \$25, M. Rowell, Nathan Brown, Alfred Chester, R. S. Storms, Jun., \$20, Robert Alkman, R. T. Halsey, E. Kempham.

If our white friends will help us to help ourselves, we will comparatively soon reach the status of self-reliant people, successfully engaged in all the pursuits of civilized life, and constituting an essential element of strength to the Government.

The peculiarity of our Society is its being an enterprise managed by negroes for the elevation of themselves as a race. We ourselves must elevate our own race to the status of self-reliance, the fundamental element of which is Education.

We know by experience that an uneducated race or individual, whether White or Black, is dependent on, and in the power of the educated.

Be it wherever else we may be ignorant, and in whatever else we may be inferior, as negroes, we claim with due modesty to be educated and "superior" in a knowledge of our own race, and the fitness persons to have the management, as far as possible, of interests carried on for our temporal prosperity. We have brain sufficient for the management of such interests, but the pecuniary means we have not, and in the status of self-reliance, we make and send forth this appeal. We send it to all who desire to see us, (though physically dissimilar as we are,) as well fitted, intellectually, as we are by our well tested loyalty, to be useful citizens of the United States. The fitness we require is a mechanical and mercantile education, as well as that afforded by our schools. This we are giving to all under our immediate instruction, on a large and practical scale; and this is a new page in the history of our race in America.

EXECUTIVE OFFICERS:

Rev. Amos N. Freeman, President; Rev. John Freeman, Treasurer; Rev. Henry M. Wilson, Corresponding Secretary, Mr. E. A. Harris, and Mr. H. W. Bogart, Recording Secretaries.

TRUSTEES:

Warren M. Stewart, John Peterson, Peter S. Porter, Richard H. Carter, Thomas Thompson, Henry Montgomery, Lewis W. Green, W. H. Moore, Julius C. Morel, John Plamer, Samuel J. Howard, Benjamin W. Wilson, H. H. Hutchings, Amos N. Freeman, Henry M. Wilson, Michael Thompson, Nathan C. B. Thomas, William Spellman, Peter A. Williams, William Stackhouse, Richard Harget, Rufus L. Perry, William H. Estlin, Amos G. Deanan, Henry M. Turner, Daniel A. Payne, Stephen T. Jones, Charles B. Ray, James P. Campbell, J. Selia Martin.

The receipts of the Society have been—

From 1862 to 1863 \$547 00
" 1863 to 1864 1,129 00
" 1864 to 1865 7,006 00
" 1865 to 1866 11,000 00

HENRY M. WILSON,
Corresponding Secretary,
African Civilization Society.

(I) GEOGRAPHY.

ography, (gr., "earth," and grapho- "writing.") is a writing about or description of the surface, or outside part of the earth.

The earth is shaped like a ball, but it is so large that it appears to have a flat surface.

The distance around it, which is called its circumference, is about 25,000 miles; and the distance through it, which is called its diameter, is about 8,000 miles. The earth is so large that if you travel 35 miles a day, it would take you nearly two years to go around it.

It has two motions.

It turns over like a cart wheel, once every twenty-four hours, or every day, causing day and night; and goes around the sun once in 365 days, causing the four seasons of the year, Spring, Summer, Autumn and Winter.

(2) HOURS, DAYS, WEEKS, MONTHS.

There are twenty-four hours in a day, seven days in a week, four weeks in a month, and twelve months in a year.

The days of the week are Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday.

The months of the year are January, February, March, April, May, June, July, August, September, October, November and December.

(3)

LAND AND WATER.

The earth has five grand divisions of land and five of water.

The divisions of land are, Europe, Asia, Africa, the Eastern Hemisphere, (half globe,) and North America, and South America, on the Western Hemisphere.

The five grand divisions of water are the Atlantic Ocean in the East, the Pacific in the West, the Arctic in the North, and the Southern Ocean in the South.

(4)

THE UNITED STATES.

We live in the United States of North America under a Republican government.

The Union comprises thirty-six States. They are Alabama, Arkansas, California, Connecticut, Delaware, Florida, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Mississippi, Missouri, Nevada, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, Tennessee, Texas, Vermont, Virginia, West Virginia, and Wisconsin.

(5)

ALL THE PRESIDENTS OF THE UNITED STATES.

1st. George Washington, 2nd. John Adams, 3rd. Thomas Jefferson, 4th. James Madison, 5th. James Monroe, 6th. John Quincy Adams, 7th. Andrew Jackson, 8th. Martin Van Buren, 9th. William H. Harrison, 10th. John Tyler, 11th. James K. Polk, 12th. Zachary Taylor, 13th. Millard Fillmore, 14th. Frank Pierce, 15th. James Buchanan, 16th. Abraham Lincoln, 17th. Andrew Johnson.

ENGLISH GRAMMAR.

English Grammar is the science that teaches how to speak and write the English Language correctly.

Our language consists of about 40,000 words, which are divided into eight different classes.

These 40,000 words are classified, and used in speaking and writing according to the principles of the English Grammar, which is usually divided into four general parts, — Orthography, Etymology, Syntax and Prosody.

(1)

ORTHOGRAPHY.

Orthography means "correct writing," and teaches the power and correct use of letters. A letter is a character that represents a vocal sound, and is the least part or first principle of a word.

The English language contains twenty-six different letters, which are called the English alphabet, namely: a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

These twenty-six letters are divided into two general classes, called vowels and consonants.

(a) VOWELS.

A vowel is a letter that represents a full, free, and uninterrupted sound in itself, or without the aid of any other letter, as i, e, u. There are five vowels, namely, a, e, i, o, u. W and Y are also vowels when they do not begin a word or syllable.

(b) CONSONANTS.

A consonant is a letter that cannot represent a distinct sound in itself, or without the aid of a vowel; as b, d, which cannot be pronounced without giving the sound of e.

(c) WORDS.

A word is a letter or a combination of letters, and is used to represent and convey an idea. A word may be of one, two, three, four, or more syllables. A syllable is a word or part of a word uttered by one articulate sound; as man, woman. Here "man" is a word of one syllable, and "woman" is a word of two syllables.

(II) ETYMOLOGY.

The second part of Grammar is Etymology.

It treats of the different kinds of words, called "parts of speech." The names of the parts of speech are noun, adjective, pronoun, verb, adverb, preposition, conjunction, and interjection.

(1) NOUN.

The word "nomen" means "name." Therefore, a noun is the name of any person, place, or thing that we can see, hear, feel, smell, taste, or talk about; man, lion, apple, water, justice.

(2) ADJECTIVE.

An adjective is a word used to express some quality of the noun to which it relates, or to limit its signification; as good boy, smart girl, sea men.

Here good, smart and sea, are adjectives.

(3) PRONOUN.

A pronoun is a word used in the place of a noun, to prevent it from being repeated; as William and Sarah are in the first class, and he is in the second class. Here "he" and "she" are pronouns used in the place of the nouns "William and Sarah."

(4) VERB.

A verb is a word that expresses action, or a state of being; as the bird flies; it is pretty. A verb always affirms the state or action of the noun with which it agrees.

(5) ADVERB.

An adverb is a word that denotes manner, and is used to qualify the action expressed by a verb, or another adverb, and to increase or diminish the quality that the adjective attributes to the noun; as he runs swiftly. He is exceedingly faithful. An adverb, therefore, is a word used to modify the meaning of a verb, adjective, or another adverb.

(6) PREPOSITION.

A preposition is a word used to show the relation of nouns or pronouns; as the book is on the table. I am with you.

(7) CONJUNCTION.

A conjunction is a word used to connect words or sentences; as Mary and Martha.

(8) INTERJECTION.

An interjection is a word used to express sudden emotion; as ah! alas! hark!

(III) SYNTAX.

The third part of Grammar is syntax. It treats of the arrangement and government of words and sentences.

(IV) PROSODY.

The fourth and last part of Grammar is prosody, which treats of accent, quantity, emphasis, pause, and tone, of which we will speak in due time.

AMUSEMENTS AND RELIGION.

Let no man despise amusements. It is a subject which demands the most careful consideration. It should be just as truly a part of the church economy as the sacraments. Mistakes here keep people out of the church, and wound weak consciences and confuse weak brains, and prevent growth of grace in the church. Let our Christianity be comprehensive, symmetrical, well developed. Let our young people bring all their bounding spirits, and the dew and freshness and gladness of their youth, to the Lord, — assuredly knowing that they are made in the very image of God; that the ringing laugh and the merry song, in their proper place, are acceptable to him, as well as the broken and contrite heart, and the fervent and effectual prayer in its place. The church wants all the elasticity, and cheerfulness, and sprightliness, and wit, and humor, there is in the world, whether it belongs to the young people or to the old, and will find plenty of work for it to do. God is not the God of the dead, but of the living; not of the sorrowful only, but of the rejoicing. Feasting and fasting can and should be done alike to his glory. Jesus was present, not only at the tomb in Bethany, but at the marriage in Cana. I know no reason why he should not be present at merry-makings now, as well as eighteen hundred years ago. He is the same yesterday, and to-day, and forever. He does not afflict the children of men because he likes to do it. He rejoices in all innocent happiness. The sudden upspringing of the one does not necessarily lead to the decrease of the other. The Christian ought all other things being equal, to be in school the closest student; in the workshop the nicest workman; behind the counter the most valuable clerk; in the battle the starkest fighter. — Gail Hamilton's Stumbling Block.

MAXIMS TO GUIDE A YOUNG MAN.

Keep good company or none.
Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind.
Always speak the truth.
Make few promises.
Live up to your engagements.
Have no very intimate friends.
Keep your own secrets if you have any.
When you speak to a person look him in the face.
Good company and good conversation are the surest aids of virtue.
Good character cannot be essentially injured except by your own acts.
If any one speak evil of you, let your life be so virtuous that none will believe him.
Good character is above all things else.
Never listen to loose or idle conversation.
You had better be poisoned in your blood than in your principles.
Always speak and act as in the presence of God.
Drink not intoxicating liquors.
Ever live, misfortune excepted, within your income.
When you retire to bed, think over what you have done during the day.
Never speak lightly of religion.
Small and steady gains give competency with tranquility of mind.
Never play at any kind of game.
Avoid temptation through fear that you may not withstand it.
Earn your money before you spend it.
Never run in debt unless you see a way to get out again.
Never borrow if you can possibly avoid it.
Be just before you are generous.
Keep yourself innocent if you would be happy.
Save when you are young to spend when you are old.
Never think that which you do for religion is time or money mispent.
Always go to meeting when you can.
Read some portion of the Bible every day.

Effects of Sorrow — Life has long years; many pleasures it has to give in return for many which are taken away; and while our ears can receive the sounds of revelry, and our eyes are sensible of pleasant sights, and our bodies are conscious of strength, we deem we live; but there is an hour in the lives of all when the family are taken away, or, better, but after which we have no real life, whether it perish in the agony of some conquering passion, or die wearily of sorrow; an hour which they may strive to trace, who say, "Ay, I remember I thought and felt differently then — I was a mere boy — I shall never feel the same again," an hour when the chord is snapped and the chain broken, on which depended the harmony of existence. — Short, little children shout and clasp their hands with sudden joy! send out the sound of ringing laughter over the face of green, somewhat earth from you the angel hath not yet departed; in your hearts finger still the emanations from the Creator, perfect love and perfect joy.

THE BROKEN PLEDGE. — A gentleman in Virginia had a boy six or seven years old who wanted to sign the pledge. All the family had refused to do so, but he thought him too young, and would not let him. At last, however, after much entreaty, permission was given him. Shortly after, the father went on a journey. At one stopping place, away from the town, he called to him, and said, "I did not come, so he called again; still he could not get it, but cider was brought and, being very thirsty, he so far forgot himself as to drink that. When he returned home he related the circumstance. After he had related the little boy came up to his knees, with eyes full of tears, and said —

"Father, how far were you, from James River?"

"Rather, more than fifteen miles, my boy."

"Well," said the little fellow, sobbing,

"I'd have walked there and back again rather than have broken my pledge."

O God, bless the children! We have thousands such as those children; children, under the influence of the principle, and keep to the practice.

A TESTIMONIAL was pronounced at a public meeting recently held in Toronto. It runs in this wise: —

"Blessed is the man that maketh a short speech; and he will be invited to come again."

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